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THE
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FOR



THE

Woman's Union Missionary Society of America

FOR HEATHEN LANDS.

VOL. 6.

MAY, 1875.

No. 9.

FOR Miss Brittan's safe return to India, with her fresh working force, we are able to give hearty thanks; and we know all our readers will welcome gladly the first words she sends us from her Eastern home.

We also announce in these pages the departure of three new missionaries, and beg that those who, with us, rejoice at the reinforcement of our missions, will remember that every added responsibility needs renewed efforts from those who give, work, and pray. Who, then, will do just a little more?

FOREIGN CORRESPONDENCE.

REPORTS FROM OUR MISSIONARIES.

INDIA—Calcutta.

Extracts of Letters from MISS BRITTAN.

JOURNEY FROM NEW YORK TO CALCUTTA.

Nov. 28th, 1874. We reached Liverpool on Thursday at about 7 A. M. During our voyage, Captain Leach and the passengers of the ship were most kind and attentive to us. We arrived in London late Thursday evening, and left there for Paris on Monday.

Dec. 22. We took the steamer at Brindisi, and had a rough passage across the Mediterranean Sea. Since being in the Red Sea the weather has been delightful.

SUNDAY IN CALCUTTA.

Jan. 10th, 1875. We reached Calcutta January 10, and met a warm welcome at the Home. An account of our first Sunday in Calcutta will give you some idea of the work in which Christians are engaged in this part of the world. At seven o'clock in the morning, several of our missionaries went to Mr. Thoburn's chapel to teach in Sunday-school. At half-past ten we all went to the different churches we regularly attend. As soon as we returned, I went with Miss Ward to a native Sunday-school, which she has established among the heathen in the native part of the town. The missionaries of the Church of England have a pleasant building here, which they occupy as a day-school during the week, but they kindly allow her the use of it on Sunday. She goes there, taking with her Martha, one of the native teachers in the Orphanage, and five of the older girls. Miss Ward goes first to the school and opens it with prayer and singing, sees each one seated with her class, and then leaves and goes into a little house close by, where a zenana woman lives, named "Shama Shundiri," who is also one of our native teachers, and has a large day-school belonging to our Mission. There Miss Ward has a little prayer-meeting. She has three or four zenana ladies, and the same number of boys gathered there, who sing and read together. Miss Ward explains the passage of Scripture, offers prayer, and calls upon two of the women to pray, and then closes with repeating the Lord's Prayer together.

Shama Shundiri was first taught by one of our ladies. Her husband is very poor; so, to aid in their support, she collected a number of children, and asked us to have a school in her house, and let her be the teacher. She and her husband are Brahmins, and although at the time she began the school she was a heathen, yet she was obliged to teach the children the Bible, hymns, and a catechism similar to Watts'; as we insist upon these being taught in all our schools. Now she is a Christian in all but profession,

as I am sure you would have felt, if you could have heard her fervent prayer for herself, her family, and her children.

There are now many of our women who are like Shama Shundiri. They have broken their idols, read their Bibles and appear to love them, and they pray to the one God through Christ, looking apparently to Him only for salvation ; but just there they seem to stand still. They dare not come out and make an open profession of faith in Christ. Here, as elsewhere, "the fear of man bringeth a snare." Nevertheless, we thank God that everywhere we see Dagon falling before the Ark of the Lord, and we can only hope and pray that these poor, timid disciples, who, like Nicodemus, are afraid of being seen or known of men, may yet be accepted of Him.

After leaving this little prayer-meeting we went back to the Sunday-school, and it was pleasant to see each of those girls, who had been taught in our Orphanage, earnestly engaged in teaching others. There were none of them over fifteen, but each one was surrounded by a class of about twenty scholars, as there were ninety-three children present. See what a change is gradually taking place in public opinion. Twelve years ago, not one of these girls would have been allowed to go outside the zenana, nor would they have attempted to sing, as this, none but the dancing or temple-girls were ever permitted to do. This state of things still exists everywhere in Bengal, where the zenana teachers have not visited.

Miss Ward employs three old women to collect the children, as they are not allowed to go in the streets alone ; and while the girls are teaching them, Martha, the native teacher, takes these old women and the Bearer, who takes care of the school-house, and instructs them. They are taught the catechism, Scripture-texts, and hymns. As several of these girls go to the day-school, they can read for themselves.

As soon as Miss Ward returned from the prayer-meeting, the children were all collected on benches before her. They then sang a hymn. She questioned them for some little time on what they had learned. They sang again, and she then dismissed them ; giving to each child a small card with a verse of Scripture printed on

it. These they take home, where they are read by the boys and men in each house, and thus the seed of the Word is scattered. When each child has five of these cards, she brings them and shows them to Miss Ward, and she gives in return a picture-card.

I was perfectly delighted with this school. Think of the change since first I came to this land twelve years ago! Then, no girls could be gathered together, except from among the lowest and most degraded classes. They had to pay a woman to bring the children, and the children so much every day for coming, and once in three months give them a new *saree* (dress); and then dared teach them only a very little religion. Now there is a large Sunday-school of high-caste children, brought together for the express purpose of teaching them the Christian religion. Any one who knows how difficult it is to teach anything new, to alter in the least the customs of the East, will feel that this is a marvellous change.

Extracts of Letters from MISS LATHROP.

[Communicated by the Philadelphia Branch.]

SAILOR'S PRAYER MEETING.

On Christmas day, at 6 A.M., a prayer-meeting was held in a little chapel in one of the worst lanes of the city, in the region of the sailor's boarding houses and drinking saloons. A few ladies have been going to these places for the past two or three Sundays, singing and talking to the men congregated there. Some had said they would come to this early meeting, where they were promised a cup of coffee afterwards. It was doubtful if they would appear, as Christmas is a time here, as elsewhere, of great temptation. We were happy to see a good number present. One man from New York had been drinking, early as it was; but all were quiet and attentive. When opportunity was given for speaking, the man from New York rose with a hymn book in his hand and read, "While the tempest still is high." He was about to speak, when a friendly hand was laid on his arm, and he was told that if he would sit down the hymn would be sung. He did so without a word, but afterwards he told a lady who spoke to him, that he had only desired to tell what a tempest was raging in him.

Poor fellow! he looked as if well acquainted with tempests of all kinds. I never attended a more pleasant service than that. The men heartily appreciated the good coffee, sandwiches, and cake to which they were treated.

Last Sunday evening not less than six or eight sailors, who had been spoken to by the ladies, came forward for prayers in the theatre, where, to accommodate the great numbers desirous of hearing him, Mr. Thoburn preaches. This church, begun by the Evangelist, Mr. Taylor, is fast becoming a great power for good in the city. We enjoy seeing the unfolding of the minds of those among whom we labor, minds capable of high culture; because we earnestly believe that our efforts will tell on future generations, beyond what we now see. Last evening, in our own home meeting, our prayers were especially for more holiness, and deeper and fuller experience of God's love in our own hearts, that we might be better instruments for His service, and that it might please Him to turn the hearts of our pupils to Himself.

Extracts of Letters from MISS WARD.

A LIVING FAITH.

My Sunday-school is increasing in numbers, but the little prayer-meeting of heathen women grows smaller. However, I still continue it, hoping for an increase. One day while I was talking of God's protecting care over His children, one of the women said: "During our last cyclone the people all around were wringing their hands, and were in great fear lest the houses should be blown down on us; but I kept quiet and found comfort in praying that God would take care of us; and He did." I believe some of these women are finding comfort in this faith, although they may have only a spark of it in their hearts.

While coming home from Sunday-school two weeks ago, we passed a man measuring his length along the road. He looked tired and weary, as he marked the spot where his head had laid, and then arose and placed his feet there, and again laid down. It was slow work thus to strive to gain his salvation and pay the penalty of sin, when by a look he might see it all paid, if he

would only accept Christ. How thankful we should be for our precious privileges. I do not think those in Christian lands can appreciate it; if they did, there certainly would be more who would be ready, yes, anxious to come and point the way to these poor, deluded souls.

CHILDREN'S PROGRESS.

During the Christmas holidays the children had a grand picnic in the "Botanical Gardens," a place on the opposite side of the Hoogly river, about two miles south of Calcutta. We started in gharries from the school, and crossed the new bridge of boats, which now spans the river, connecting Howrah and Calcutta, just as New York and Brooklyn are to be united. The children were as much pleased in looking at the bridge as with their day's play in the beautiful gardens; and many times since, they have wondered about it, and asked to have its construction explained. It is very simple; several large flat-boats being fastened to buoys, and on these is built the large arched bridge. At certain hours through the day, a portion is floated off to allow the passage of boats and steamers.

During the past year we have admitted in the school over twenty new children that had been deserted in the streets, lanes, and hospitals of the city. Some of our old scholars are now gathered in the Heavenly Home; two from the first class have been married and gone out into the world to exert their influence upon it. We hope and pray it may always be for good. Many of those that remain are trying to serve the Lord in their school life, and are receiving the blessing that always follows His faithful servants; and we are praying, waiting, hoping that the day is not far distant when all will join the fold of the Good Shepherd.

Extracts of Letters from MISS SEELYE.

[Communicated by the Philadelphia Branch.]

THE PAST AND THE PRESENT.

Another busy year is opening before us, and as we review the past, it is with feelings of gratitude to the kind Heavenly Father who has granted almost continued health and strength, and has

permitted greater usefulness and blessed us more abundantly than in any previous year. I was never so thoroughly happy in my work as at the present time. My great regret is, that I am able to do so little, and I often think that if I had two bodies I could keep them well employed.

The number of sick children who have been in the hospital during the past year is one hundred and forty-five ; the number of patients treated at our dispensary is thirteen hundred and ninety-five ; and the number of visits made to patients in their homes, eight hundred and sixty. As the dispensary attendance increases, I find that I am unable to perform all the missionary as well as the medical duties, and I have secured a Bible woman to help me. I have long tried to obtain a suitable woman for this position, but had not succeeded ; for it needs not only a Christian woman, but one who speaks Bengali and Hindustani. This woman is a widow named Mary. She is not a person of much ability, but she is very fond of the Bible, and seems earnest in teaching its precious truths to others. After dispensary hours are over, she visits the patients and other poor people at their homes, and continues her reading and expounding. Pray that her efforts may be blessed to the salvation of souls. There continues to be much religious interest among all classes throughout the city. There is a good work going on among the sailors, and I lately attended a meeting when twenty-nine persons expressed a desire to follow Christ. If only the nominal Christians of this land would set a good example, we might expect a grand awakening among the Hindoos.

Extracts of Letters from MRS. PAGE.

A DAY'S WORK.

Miss Brittan is home again among her mission children, and right glad are we all to have our mother back. Everything goes on as usual, but one dear face is missing, and there is a vacant seat which can never be filled. Yet we would not recall one who has entered into such a glorious rest, one who literally walked with God. This death in our very midst has made us feel, more than ever, the uncertainty of human life, and how it behooves us to work while it is called to-day, knowing that the night cometh, in

which no man can work. Oh! that we may all prove worthy of the great trust that has been confided to us, remembering that we should be Christ's friends, as well as His servants!

If you had been with me this afternoon, your heart would have ached to see the squalor that reigned all around. On we go, almost ankle deep in mire sometimes, till we reach a dark, dingy passage, where you have to feel your way; then up two narrow flights of stairs; if you are skillful, you may chance to escape a fall; there is a broken step midway, and the tread of many feet have polished it to such a degree, that it is positively dangerous. Above this is a small room furnished with a bed, a four-legged stool, and two or three hookahs. Some stiff Chinese pictures that set at defiance all laws of perspective, adorn the walls; these are varied now and then by some blue or yellow-faced Hindoo divinity. Foremost among them is Krishna, playing on the flute; dancing girls stand on either side of him, and present him with flowers—gigantic roses, as large as their own heads! But Krishna does not heed them—he plays on! A couple of shelves are covered with innumerable brass utensils that would delight curiosity-mongers, and higher up, on a hideous bracket, is a clock that never tells the right time. Now, I have described one of my zenanas, and the others do not differ very much from this. In one corner of the chamber, crouching over a small earthen vessel full of warm ashes, is my Bo's mother. She is warming her hands, and returns my "good-afternoon" very pleasantly. By and by the Bo comes; she is only a girl of sixteen, but has been married many years. She reads and writes with me, repeats the catechism, and listens attentively to the Bible lesson. "Oh yes," she says, "there is one God, we all believe that." "Then" said I, "why do you worship idols?" "All Hindoos do, and we cannot be different from our friends and relatives." "Well, then, suppose your friends and relatives were to drown themselves in yonder well, would you rush after them and plunge in too?" "No," she answered, "if you put things to me in that light, what can I say?" "Oh, cast away your idols," I urged; "they are worthless, and worse than worthless, they are *sin*! The day is coming when our God and His Christ shall reign over all."

The next zenana is low-roofed and dark as usual ; a stunted cactus grows on one side of the slippery, slushy courtyard ; this cactus is valuable as a lightning conductor, the women think, and so there it remains, wreathed with cobwebs and covered with dust. This zenana has such a dreary aspect, I realize how cold and cheerless it is the moment I cross the threshold, but I do not feel discouraged long, for a little bird comes and perches on a twig quite close to me, and pours forth such a flood of melody, that my thoughts seem to rise with every note. Thanks to the little singer, fit messenger of "God my maker, who giveth songs, in the night." Even so shall the glad tones of the Gospel trumpet sound amid the shadows and superstitions of heathenism, and the kingdoms of this world become the kingdoms of our Lord and His Christ. But here are my little girls with their books and slates ; they both look so bright, and their sarees are as spotless as snow. We set to work, and I wish you could hear the elder one recite. The younger is a new scholar, but she is getting through the first book very quickly. Then comes the Bible lesson ; an old woman standing by, hears it all. She seems very much pleased, and says, "If every one followed these doctrines, what a different world ours would be !"

VICTIM OF SUPERSTITION.

To-day I met a young man whose long dark hair hung in tangled masses on his shoulders ; his face and hands were smeared with pounded saffron, and his left arm raised high above his head ; his finger nails looked like the talons of an eagle ; the arm is so stiff now, that he cannot move it. He has made a vow in honor of one of his gods, and this arm is consecrated to him, so he will keep it in that position till it literally withers away. Poor deluded creature ! I stopped and spoke to him, but he shook his head ; he did not understand Bengali ; so I took up Hindustani instead. "Why do you inflict all this suffering on yourself ?" I asked ; "it will do you no good." "The gods will reward me, they will give me very much, because I have endured so much." "But," said I, "idols are powerless to recompense either good or evil ; they cannot even move their own hands and feet. Look to God for a

blessing ; He is our Creator and Preserver. Is it not an insult to Him to destroy the strength He has given you ? The arm He bestowed on you for useful purposes, should be employed in good, sensible work, helping others, helping yourself. You are casting God's precious gifts in His face, as it were, when you do such things." Some men in a neighboring workshop, who had been quietly listening all this time, leaned out of the door now, and said, "The lady speaks true ; it is not right to waste good gifts." But just then some one threw a pice out of one of the windows close by, and the poor young *fakeer* having picked it up, walked quickly away to get out of my reach, doubtless. It seems at times almost impossible for a ray of light to penetrate into some of these hearts of stone. Yet "God is able of these stones to raise up children unto Abraham." This thought often cheers me when I feel discouraged. We feel that there is a bright dawn approaching for India, for even now many of the dark night clouds have been scattered, and objections are melting away like snow beneath the sun's warm rays.

Extracts of Letters from MISS HARRISS.

EFFECT OF STRANGERS.

It was my impression until lately, that, as the English had resided in India for so many years, there surely could not be a native woman that had not seen a white face, some time or other. Martha, one of the native teachers, came to me some time ago, and said a Bo wished to learn to read. We went to the house together, and a pleasant-looking woman appeared. On seeing me, she began to laugh in a very strange way. I spoke a few words to her, but she seemed so very hysterical I thought it was wise to leave her, and promised to go there the next week. Martha must have seen a surprised look on my face, for she said : "That woman, though living in a crowded street in Calcutta, has never seen a white face before, and she cannot control her fright." The next week I went to this woman's house, and stayed a quarter of an hour, and prolonged my visit until an hour ; but even now, six months after, her hands are cold and her voice in reading

often trembles. This is a proof, how secluded some of the women are kept. This woman is reading "Peep of Day," in Bengali. She pays great attention, and told her brother he ought to read, as there are so many beautiful things in it. To a Babu, who was very ill, I sent the Gospel of Matthew, and asked if he would like to see any English or Bengali gentlemen, and converse on religious subjects; but he refused, and when I called the next week he had passed away. His mother said he was too weak to do much, but read the book which was burned with him. I fear he did not look to Him who is ready to save at the eleventh hour all who come. He only knows what was on his mind that last week.

Extracts of Letters from MISS MARSTON.

A NEW LIFE.

Feb. 1st. The first month of my life in Calcutta has closed, and great cause have I for thankfulness that our long journey was made without accident, and was of such enjoyment. The most enjoyable day of all was our Sunday at Point de Galle on the Island of Ceylon. The day was perfect; the soft air laden with "spicy breezes," as we wandered up the broad street shaded by the wide-spreading palm-trees, and found our way to the little English church. It was not time for service, so we walked on and came to a hospital for soldiers, delightfully situated. It was in the usual military order of cleanliness; the windows open, and everything about it fresh and inviting. We talked a little with the soldiers, and tears came into the eyes of one when I told him that a few weeks before I had seen snow in England, which was home to him. The men looked lonely and weary, so I told them if I had time I would take them some books, which promise seemed to give them pleasure. After church-service I hired a native boat, made of four pieces of skin sewed together, and, with a native crew, started for the steamer. I assumed an indifference which I by no means felt, and reached the steamer in safety. With dear Miss Brittan's help I made up a bundle of books and started again for the hospital, where I was most gratefully received. Altogether, the day had been a very bright and beautiful one, always to be remembered.

We reached our destination Sunday evening, January 10, and found several of the missionaries on the wharf waiting to meet us. In writing of the Home here, we can only echo the feeling of those who have preceded us. It is delightful; so home-like and pleasant. The dreary, homesick-hours I dreaded so much have not come to me yet. Our work is so absorbing, and our time so fully occupied, that we have no space, even if we had the wish, to dwell regretfully on what we have left. The weather has been delightful since our arrival—sometimes, which was wholly unexpected, too cold for comfort; but, by next month, I imagine we shall know what the heat of Calcutta is. I love the work more than I can tell, but will write more particularly of that when I can know it better.

UNION WORK A BLESSING.—A writer in the *Indian Female Evangelist* says: I am reminded of the high honor conferred on the Christian women of this generation, in that the homes of India have recently been opened for instruction, and the millions of their Indian sisters are thus committed to their charge, that they may be shown by them the way of “life in Christ.” I think also with great pleasure of a peculiar feature in this work, viz., its necessarily unsectarian character, making it that in which all Christians who hold the “Head” are able with one heart and one soul to unite in promoting.

To these poor women who can never leave their own homes to attend any public place of worship, it would, as I conceive, be not only unwise, but even sinful to give any intimation of the fact, that those who love the Lord Jesus Christ are at variance on any subject. We all have for them but one work to do, one story to tell—that of the blessed plan of salvation by Christ, that He is able and willing to save all who come unto God by Him, and that simple faith in Christ is all that is demanded of them to secure their present and eternal felicity.

The American Zenana Mission Home in Calcutta is an interesting practical illustration of the fact just referred to—for there, ladies of all the different denominations live and work most harmoniously together, and much blessing attends their labors.

ALLAHABAD.*Extracts of Letters from MISS HOOK.*

THE WEEK OF PRAYER.

THE week of prayer was the most delightful one I have had since I left home. We had with us Rev. Mr. Somerville, an elderly Scotch clergyman, who has come to visit this country as an evangelist. He conducted the prayer-meeting in the morning, and preached every evening. He is a most earnest Christian, and his love and zeal seemed to warm all Christians, and called many of the unconverted to repentance. The morning meetings were truly profitable, and I feel that I have gained encouragement and strength that will help me throughout my life. Requests for prayer came in abundantly. Mr. Somerville had his son with him, who brought his organ, and, having his own choir with him, gave us the hymns that are used by Messrs. Moody and Sankey, most of which are quite new to us, and seem very beautiful.

ANSWER TO PRAYER.

We sent in some requests for our work, and it seems to me they are being answered already in the school, as nearly every day more new scholars are coming in. We now have about fifty on the roll, and a daily attendance of forty-three or forty-five. This school is one of my dearest projects, and it has succeeded beyond my expectation. I attribute its prosperity entirely to prayer, for no unusual efforts have been put forth; we all pray much for it, and one evening in every week is set apart for prayer for our work, especially for the school. The first of the month we sent to a locality where, in a small, native house, we had had a little school, which it seemed necessary to break up. The parents were visited, and asked to send the children here. Most of them refused, and none promised positively; but we sent the cart for them, and the first day two came; the second day, five; the third day, nine; the fourth, ten; now twelve come regularly, and there is prospect of more. Those children whose parents persistently refused to allow them to come, came on the third day, and not a word was said. I regard such things as answers to prayer, and to God would give all the glory.

A CHRISTIAN WOMAN IN PERPLEXITY.

There is a woman who has long been taught by a lady in the Baptist mission, and has recently come under our care, who is at times much concerned about her salvation. She is a believer in Jesus Christ, but has never professed Him. Her mother annoys her very much ; her son is also an idolater, and she is much concerned about them both. If they felt the same as she, there would be nothing to prevent their being baptized, except being thrown out of their caste, to which she would not object. She was prayed for during the week of prayer, and I shall watch for the answer. I often think that if we only had the simple faith of the Apostles, the days of miracles might return.

Extracts of Letters from MISS RODERICK.

A HOME IN ALLAHABAD.

I have to go a long distance on foot to reach some of my pupils, but I feel in a great measure repaid when I find how welcome I am in these homes, where the name exists without the comforts. Let me give you a description of the general appearance of some of the best Hindoo dwellings in Allahabad. The outside is a straight, high mud wall, with a small door in the centre, and a little window on the side, which reminds me of the one Noah had in his ark, except that in the zenanas it is made with narrow bars placed closely to each other as if to admit as little air and light as possible. Some houses have long and narrow balconies attached to the upper story. They are sometimes only two feet wide, and protected on all sides by thick matting. This place is the favorite resort of the ladies in the house who find the time pass very agreeably in looking out over all that happens on the road below, without being seen themselves. The centre door enters on a small yard, with a few plants, zealously reared by the man of the house. The women seldom enter this place, because it leads to a room where the friends of the Babus congregate, and spend most of the time when they are at home. There is a place similar to this yard, except that the plants are wanting, which is paved with tiles, and furnished with a bath-tub,

or something of the same nature, to hold water. Here all the members of the family, at different times of the day bathe, first anointing themselves with mustard-oil, and using no soap. The sleeping apartments have plastered mud floors, which, among the Hindoos, have to be washed every morning. Dining rooms are never thought of among the natives. After the food is served in large brazen dishes, each of the family takes one, and sits down on a piece of matting, either in the kitchen or in the side of the tiled yard.

CHANGING OF PUPILS.

The number of my pupils is thirteen. They keep continually changing ; for, as some return to Calcutta, new ones are taken in their places. Sometimes our old pupils come back to us again. I have a scholar here whom I taught at Rajpore. She was delighted to see me, and has written home to her friends of our unexpected meeting. This pupil is very lively and talkative, and remembers many things that happened when we were at Rajpore. In 1872, when I was in Calcutta, Miss Brittan gave me dolls and toys for my school at Rajpore ; but this woman and some of the other pupils chose " Barth's Bible Stories " instead, for their Christmas gifts. She still has this same book, and is to read it with me once more.

NECESSITY FOR MARRIAGE.

All little Hindoo girls have to pray for a husband ; for they lose their caste if they are not married before they reach the age of eleven or twelve. Those women who remain unmarried are carried to the Ganges a little before their death, and married to any Brahmin that may be breathing his last at the same moment. This, they think, saves the woman from being one of the lower animals in the soul's transmigration.

Extracts of Letters from MISS ANTHONY.

A CASE OF CONSCIENCE.

One of my Bengali women was lately absent for more than a week, and on her return I asked where she had gone. She said she " had been to see some idols in another station ; " that her

husband had been much displeased with her for going, and said he would tell me about it, and prevent her doing so, but she insisted upon it, and went. One day this Babu, when Miss Hook was teaching the Bo, had overheard the Bible lesson, and objected to it; but now his wife says he does not approve of "poojahs." Yesterday the woman asked me, "If some one wants me to give a letter to another person, and I do not do so, will it be a sin?" Then I asked, "Have you promised to give it?" She said "No." It seems the letter was from her husband to me, and he told her if she did not give it, it would be a sin, and the poor woman was in much concern about it. She did not wish to show it to me, she said, because she knew its contents. The Babu had been scolding her again for having gone to worship those "shabroors," and he had written this letter to me, asking me why I had not shown her the folly of worshipping idols. She is a very simple-minded woman, and it seems had taken it for granted that she could worship Jesus Christ as well as her other gods. But she sees now more clearly, that that is an impossibility. I shall try and make an opportunity to see and question her husband about this affair.

WORK AMONG HINDIS.

I have now taken charge of a new school for Hindustani children. A Bo, who was taught by our ladies in Calcutta, came to see us, and offered to open a Hindi school for us. As this is what we had long been wishing to do, but had not the opportunity, Miss Hook engaged her to teach the children if she could manage to assemble them. There are seventeen pupils in the school, three of whom are women, one quite elderly. The rest are children from three to twelve years of age. They all had to begin with their alphabet. Some of them are learning quite fast, but the little ones have not memorized their letters yet. The school is held in a part of the city called Khoordabad, in a small room in the same house where the Bo lives. I go there every Wednesday and find the children seated around the room. They are not dressed nicely and cleanly as the Bengali children, for most of them belong to the poorer classes, and are in rags. One little girl, whose mother sells beetle leaf, is quite finely dressed, with two

silver ornaments twisted into her front hair, which makes her look like a two-horned lady. Unlike the Bengali women, whose saree is one piece of cloth wrapped around both the body and the head, the Hindustanis generally wear a skirt and a little jacket called a "coorta," and a chuddah thrown over the head. When going into the street they have another chuddah, much larger, which, thrown over the other clothes, covers them from head to foot. Some of them wear sarees also, but wrapped around them in an entirely different way from the Bengalis, and made of a thicker material.

EXPANDING IDEAS.

I have had a conversation with another of my pupils about the custom of bathing after our visits. This house is one in which there is one Bengali and one Hindustani pupil. I asked the Bengali Bo if she were obliged to bathe, thinking she must do so, as her mother-in-law lives with her. She said she did as she liked, and did not heed what other people said. Then she told me about two or three old women who had quarrelled with her on account of this very thing. One woman was present while I was there, and when I left the house she told the Bo to take the things off the bed, near which I had been sitting, and to go and bathe, instead of which the Bo went immediately to her cooking, without even washing her hands. The old woman was very angry, and began to scold, and said she would never drink water from her hands again. The Bo told her to do as she pleased about that, but to walk out of the house and never come there again. The old woman left, and has not been to see her since. Others, also, have been finding fault with her neglect, and she has told them the same thing.

The other day she told me that while preparing her Bible-lesson for me, some of her friends came in, and when they saw what she was reading, told her "not to read that Book, and to be very careful lest the lady should make a Christian of her." She said the lady could not do that, but she taught her everything good out of the Bible, and she would continue to read it. Then they began to rail at her, and call her a Christian, and have left off visiting them. The Babu upheld the Bo in all she said.

CHINA—Peking.*Extracts of Letters from Miss Douw.*

BLESSING IN DISGUISE.

February 18.—It is now the Chinese New Year, when we count on at least a week of rest; while the children go to their homes, our teachers arrange their family affairs. We have generally some unbroken time for various matters, which we lay aside for this season. Think, then, how disappointed we were, when, on the day appointed for our school to break up, not one of the parents appeared, and the teacher left for her vacation. Perhaps you can realize what we had to accomplish with three children from twelve to thirteen, and four from five to seven years of age, who had no school nor regular employment, and were disappointed not to see their friends. The first two days were passed better than could be expected, and now we have not only accepted the position, but rejoice in it as a mutual benefit. The occasion drew out some lessons, which otherwise would not have been given, and the children grew happier every day. One of the oldest has been helping me baste some patch-work for the little ones, who are delighted at the idea of making quilts for their dolls; and also helping me make a garment for a big doll, the body of which I have just fastened to an old head. So the children are delighted with a big baby, which they can carry about and put to sleep. They were much interested in its manufacture, and every few minutes they came to me, and told me how much they loved it. One cause of pleasure to us, that they did not go home, was that their New Year came on Saturday, and as their parents almost all live some four miles away, we could not ask them to return on the Sabbath, and we dislike to have them in their heathen homes on that sacred day. Moreover, we heard on Friday night, at the prayer-meeting, that the evening was the night of all others for idolatrous worship, and we feel that our little lambs had been spared from temptation, a thing which we had prayed much for, little thinking how soon our prayer would be answered.

On Saturday evening we had a pleasant prayer-meeting with the

three eldest girls, and one who hitherto has seemed the hardest to reach, manifested a good deal of feeling. On the Sabbath we had a pleasant communion service, and afterwards our usual classes. A few women came in the afternoon, the first time in many weeks, as they were busy preparing for the New Year, which in China is the greatest event.

SIGNS OF MOURNING.

On this occasion, on account of the Emperor's death, we are spared the usual firing of crackers, which is a great annoyance both by day and night. The women, too, do not wear the customary gay flowers, only blue ones being allowed. In the street I noticed the blue or white sign-boards, which hang perpendicularly over the shop doors, and which replace the ones generally used. These are taken down at the announcement of the Emperor's death, as were also the street lamps.

THE MARRIAGE OF A NATIVE TEACHER.

No doubt you will be surprised to hear of our teacher Phoebe's marriage, as it was unexpected to us, especially as we thought it would have to be delayed on account of the Emperor's death; but the court rules or city rules (I am in the dark which) do not extend to the country, so our teacher was married about two weeks since. A short time ago she came and staid with us, and was very happy till the last day, when she broke down entirely. You will scarcely think of a bride's anticipations here. "I fear," she said, "I will not be able to do the work they require, and then they will beat me." She has always lived in the city, and has not been accustomed to grind at the mill or do other hard farm work. We spoke all the comforting words we could, preparing her for the worst, and bidding her take no thought for the morrow, nor how every word was devoured as she felt herself leaving for ever a Christian home she had enjoyed four or five years. Phoebe is now eighteen, and her husband three years younger. She was betrothed in her childhood before the father and mother who adopted her were themselves Christians. But the whole family are rejoicing in the knowledge of the Lord, and her adopted brother is one of the most promising helpers in Peking. Her hus-

band was for a short time in Mr. Collins' school, and we were glad to learn that he was baptized a short time before his marriage. He also obtained a promise from the father that there should be no heathen rites on that occasion. As the ceremony was performed by the bride's brother, we hope that the deities, worshiped on such occasions, lost some of their votaries as well as the ancestral tablets, which are worshiped at weddings, funerals, and all important events of life. Eliza, who takes Phoebe's place in teaching the little ones, was one of Mrs. Bridgman's first scholars, and named after her. She is betrothed to one of the theological students under Dr. Chapin's care, and is, we trust, a faithful Christian girl, with more talent for governing than most of the Chinese.

Extracts of Letters from MISS NORTH.

SATISFACTORY WORK.

The recitations of the scholars take much more time than formerly, because I have more strength to spend with them. A Chinese mental arithmetic has lately been published, and I am drilling them carefully in that, esteeming it a most desirable way to make them think. I have two classes in this, one with the little ones, and one with the older ones; I also have two classes in Bible History. The girls are behaving much better this year, and we are thoroughly gratified with their improvement. A number of women came here for instruction on the Sabbath, and one old lady, we hope, is truly feeling her way to Christ. Affliction and trouble seem to have been the means of leading her to feel the need of something more than earthly comfort. We make her a special subject of prayer in our noon prayer-meetings, which we missionary ladies hold for half an hour daily, as we are too distant from the other missionaries to attend many of their general meetings. We wish very much to start a day school, and are ready to do so as soon as we are sure of three or four scholars. Mrs. Collins, of the English mission, has tried it, and with good success. We hope a Dispensary may be opened soon, as the lady physician of the Methodist mission has promised to assist us once a week. We hope, in this way, to gain admittance into the homes of many that we would not otherwise reach.

REVERENCE FOR PRINTING AND WRITING.

I am just publishing another Allegory, "The Race." The missionaries take such books with them in their country tours, and sell them for a cent apiece. The Chinese are fond of allegories, but I suppose that such as those I have published, are more suited to people who have already had some instruction in the Truth. They have a singular superstition about anything that has writing on it. If they see such a piece of paper in the street, they will pick it up and burn it reverently. A missionary in one of his tours in a newly-visited region, found a man who said he had had one of the Christian books. On being asked what had become of it, he said that he had read it, but being unable to understand it, he had sent it to heaven (by burning), thus safely disposing of it in a most respectful and honorable manner. The death of the Emperor caused much inconvenience throughout the Empire. After his death is announced, three days of grace are allowed, after which marriages are not allowed for twenty-seven months, and no heads may be shaved for one hundred days. During the first few days, there were very many wedding processions to be seen, but on the third day, there were very few, it being not quite respectable, so near the end of the time. One man was trundling a loaded wheelbarrow when he heard of the Emperor's death. He at once left his wheelbarrow in charge of a servant on our place, and ran into the country to be married before it was too late. It was reported and believed, that the widow of the young Emperor had done him honor by committing suicide, but the report is now contradicted. The little Emperor, three years of age, cries to be taken to his mother, but the sovereign of the Celestial Empire cannot have his own way. Miss Douw has lately begun an evening class with the servants. Her plan is to have them meet twice a week, give them a Bible lesson, and teach them to read. We have one day scholar, the child of a Christian helper. This makes eight pupils at present.

JAPAN—Yokohama.

Extracts of Letters from MRS. PRUYN.

HOPES FOR THE FUTURE.

I am sure you will all be especially glad to hear that one of our pupils, O'Sone, is such a bright and good girl, that we have the greatest pleasure in witnessing her rapid improvement and her quick, bright and happy manners.

About two weeks ago she went to visit her mother. Her father, who had been a rich nobleman, had become very poor, but that does not change the character or position of people here, and he was just as much respected as though he had plenty of money. When the war commenced with Formosa, he had a good appointment and went with the army to that country, but in a few weeks died of fever there. So the poor mother was left alone, and is now bitterly disappointed in her hope of some support for her family. When O'Sone was at home, General Saigo, who was the commander of the army in Formosa, and a great friend of her father, sent for her to come to his house and visit him, with her mother. While she was there, he examined her in her studies, and after hearing her read and sing, he expressed himself quite delighted, and said he had never heard *any native* pronounce English so well as she did. And then he told her that as soon as she was prepared to be a teacher, he would promise to give her the best and largest girl's school in Satsuma, which is his native province, and where he is a very influential and powerful man. You can well suppose that this was a great comfort to the poor mother, a stimulus to the dear child, an encouragement to the other girls who are studying with a view to becoming teachers, and a pleasure to us, who hope through these dear girls to send out from this Home streams of blessings, that by God's favor will reach the utmost bounds of this fair land.

O'Sone came to us two and a half years ago, not knowing a word of English, or even anything in her own language, beyond the merest child's talk. She is now a little past eleven years old, and is in studies quite as far advanced as most girls in American

schools at that age, and reads at our morning prayers as fluently and correctly as any one in the room.

Thus we are permitted to see the practical results of our interest in these girls, and I trust the dear Lord will inspire many hearts to show a desire for the conversion of Japanese children to the Saviour.

BLESSINGS IN THE HOME.

Richly God has blessed us in the servants we employ. Some are now professed Christians, and others are in Mr. Ballagh's catechetical class, preparatory to baptism. All of these are able to lead in prayer at their evening worship, and some of them are going out to assist in holding meetings in the little villages around. It is an unspeakable blessing to us, particularly on account of our young girls and children, for with trusty and pious servants, our care and anxiety concerning the scholars is greatly lessened. In their work it makes one patient and forbearing if all does not move smoothly, when we see how real love for us and desire to do right pervades every act. None but God knows the blessing He conferred upon this Home in the conversion of Tookichi, for his example has exerted an influence that eternity alone can estimate.

LOSS OF A TEACHER.

We had a sad and yet happy experience last week in the death of *Shonoski*, the young teacher who became our first *chaplain*. He has been ill for more than a year, and last Spring moved away from our school-house to a little place on the other side of the road. His wife continued to take care of the school buildings, and what we gave her, with some aid from the native church and a monthly allowance from the Ladies' Benevolent Society, has supported them. He has been one of the greatest sufferers from a complication of diseases, the worst of which was dyspepsia. Poor fellow, he had hoped and prayed to be permitted to preach the Gospel, but I trust he has not lived in vain; for his example has been a great encouragement to the many young men who have constantly visited him. Always patient, gentle, grateful, and appreciative, ready to live and suffer, or glad to die and go to be with Jesus, he proved the power of the religion of the Bible, and

greatly stimulated the faith of those who remain. You know the Japanese bury their dead sitting up in a square box about two feet high. *Shonoski* had expressed a very strong desire to be buried according to our way. We promised him that it should be done, if possible ; for it is one of the questions of the time here, whether the native Christians may be buried without heathen rites performed by priests. A coffin the shape of ours had never been deposited in a Japanese burial place. It seems a little strange that we are, by force of circumstances, so often compelled to take the initiative step in the new measures here. Miss Crosby and I assumed the responsibility of having the coffin made, and then we two, with Mrs. True's assistance, covered it with black cloth and lined it in our school-room. Then it was sent to the house, the body placed in and brought back to the school-room, where the funeral took place in the afternoon. Mr. Ballagh, Mr. Green, and several of the Japanese Christians took part in the services. The body was then carried to the graveyard on a bier, but it was found utterly impossible to evade the Japanese law. The Buddhist priests were at the gate, and accompanied the procession to the grave, repeating their prayers as it was deposited in the ground. To be permitted to have such a coffin buried in the cemetery, and escape carrying it first to the temple, was so much of a concession that no one dared to object to the prayer, though it looked like a compromise of Christian principle. Singularly enough, that very afternoon Okuno, the elder of this native church, and Ogawa, the elder of the Yeddo church, were undergoing the ordeal of examination, before the judicial court of Yeddo, for the part they had taken some time ago in the burial of an old Christian woman in that city, without complying with the governmental requirement in such cases. This was quite a trial, for Ogawa is *Shonoski's* brother-in-law, and Okuno had been so much with him, that he could have spoken as no one else of the faith that comforted and sustained him. How this difficulty will be settled is a problem, but the case has brought out the animosity of the government in a strong light. The members of this church sent a delegation to Yeddo a few days since with a memorial to the Mikado, praying for permission henceforth to bury their dead

in accordance with their own wishes. Is it not sad and very trying to these young believers, that not the only living, but the dead, must be held in bondage by the tyranny of heathen superstition? But the time has come when this matter must be definitely settled, and it looks very much now as if the question of the right of burial is to be the real test of the measure of religious liberty in Japan.

Extracts of Letters from MRS. PIERSON.

RESULTS OF HOME VISITING.

Amid the activities of Christmas season, and all the beautiful gifts I have received, my heart has been refreshed and gladdened by the most precious of all gifts—the evidence of the Spirit's blessing upon my labors. About two months ago, I was prompted to go to a settlement not far away. Not fully understanding whether the Spirit led, a silent prayer for unmistakable guidance arose from my heart, and I told the coolie that I wished to find a room in which to hold meetings. Finally, he drew up before a large Japanese house, its inmates strangers, as, indeed, was every one in that settlement. The host, a large, rosy-faced individual, bowed and bowed. His wife, a bright, cheery-looking woman, about fifty or sixty years of age, scrutinized me closely with her keen, black eyes. Noticing that she was very lame, I entered into a chat, and found her intelligent and gentle.

Upon stating the object of my visit, they responded heartily in the affirmative. Every arrangement was speedily completed, and promising to come on Sunday at two o'clock, I returned home. The day appointed was beautiful, and a large audience assembled at the hour. These people knew nothing of the Truth; but never was there a more attentive, respectful, or deeply-interested company. The four rooms of the house were filled, and a crowd gathered outside.

After the meeting, they were all invited to return with me to Sunday-school. Several accepted, among whom was the hostess, who had not walked a step outside of the house for six years. She rode to the school, and she has since been a regular attendant. The desire to come to church and Sunday-school has

so acted upon her mind, that now she walks from her house to ours. Surely God is very good to her, and, unlike very many, she gives Him all the praise of this partial restoration. She has seen sorrow, in the loss of a dear son who died several years since; but Jesus now comforts her, and she rejoices in the hope of immortal life. I have never seen a happier convert. Last Sunday, both she and a friend of hers, who is blind, received the seal of the Spirit upon their brows, professing their new-found faith and love. Nothing has given me more pleasure, or greater cause for gratitude, than the birth of these two souls—the first fruits of this visiting work.

ONE BY ONE.

Two girls were baptized—one a day-scholar, and a member of my Sunday-class; the other, one of our family. Three of our servants gave themselves to Christ; and though the storm raged without, I could tearfully but gratefully sing our new translation of old *Antioch*—“Joy to the world, the Lord is come.” Pray that they may be steadfast and faithful unto death.

A BROAD FIELD.

This new work is a hopeful harvest-field. It brings us into sympathy and friendship with many whom we could not otherwise meet or reach. It scatters the seed broadcast, and many darkened, weary hearts receive light and rest. It has increased our influence, and its results are incalculable. However, no work can be prosecuted without drawbacks. One portion of my work being quite remote, it is necessary to ride, as the days are short, and my strength very inadequate to long walks. When we hire a room, we are sometimes expected to pay one dollar per month; although, at the lame woman's house, they would not accept any fee. The Japanese are very kind to me in that respect.

Extracts of Letters from MRS. TRUE.

A YOUNG INTERPRETER.

In the Sabbath-school was a class without a teacher, for which it did not seem possible to find one who could speak Japanese. As the children do not understand English, there was great perplexity about the matter. I felt constrained to offer my services, if one of the little girls from the school would act as interpreter. Accordingly, last Sabbath I had fifteen little Japanese girls in my school-room, and Hisa to help me. I had prepared the lesson with my teacher the week before, and was able to talk a little, and could understand enough of what Hisa said to know that she caught my meaning very well. We sang and learned a verse in English, and had a very pleasant hour. I am preparing questions from Dr. Watts' "Catechism for Young Children," and have also learned two or three hymns, which is the extent of my available stock for such an undertaking. I find, however, that the experiences of other years is invaluable to me—even among this strange people, and in this strange language. Since writing before, two old scholars have come back, and two new ones have been received. The work here is pressing upon us, and there seems to be no limit but that put upon us by lack of means and strength. We are comforted by the hope that many are praying for us.

INCREASE OF DAILY DUTIES.

Feb. 20.—I now have an afternoon session in the day school for the larger girls, teaching sewing and writing. I also teach Japanese writing to the younger girls, with a recent convert and "Sai" to assist me. We have now fifty-five pupils in the school, and new ones applying nearly every day. We are questioning seriously, how many ought we to take? There are so many perplexing questions constantly arising when we see the necessities of the work we are led to cry out, "Who is sufficient for these things?"

GREECE—Athens.*Extracts of Letters from MISS KYLE.*

BRIGHTER HOPES.

I BELIEVE that my present comparative freedom from annoyance and entire freedom from interposition is the direct answer to prayer. Now that I know you are ready to carry on the school, even if the paying children are withdrawn, my heart is at rest. God knows in which way we can accomplish most, and will guide all. There is a growing liberality of feeling, and I have great hope for the mission. I believe God sends trials to bring us nearer to Himself, and that the enterprise, undertaken and carried on in so much faith and prayer at home and here, will not be left to fall as a simple "experiment." Nothing can come without His will. We are tossed with anxieties, because we are not quite ready to accept His way, and He moves on, not unmindful of our cries, but kindly granting only what is best, however we plead for other things. Surely I have reason to trust, if ever any one had, so very marked has been His gracious care.

Friends from Constantinople visiting me expressed pleasure in the confidential relations so apparent in school. I do not think any one ever thinks of difference of race here, which is a great contrast to the feeling in Turkey. I am glad that my own feeling naturally goes out to all the human race, as Christ gave Himself for all. Last summer I had an inexpressible longing to communicate in some way with the crowds I met in the streets of Constantinople. Among all those Christian sisters, not one reaching these poor Turkish women! There is something in our blessed faith so calculated to reach a woman's heart.

SIMPLE HOSPITALITY.

February, 1875.—Two of the delegation sent from England to Turkey, to secure, if possible, the freedom of the Christian converts, came to see me with a very cordial greeting. We had a long, pleasant talk, and I invited them to return in the evening, as I expected a few friends. I allowed the scholars to come into the parlor and sing some Greek hymns. Mrs. S. often sends them cake,

so that to please them, I had allowed them to make the cake for the occasion, and they were very much commended by the English gentlemen for their housewifely accomplishments. Entertainments are very simple here, and it is easy to be hospitable. One of the gentlemen in leaving, said, "He had not dreamed of such a home evening in Athens." I am glad to add they have secured the object of their mission, though a personal interview with the Sultan was denied them.

FUTURE HELPERS.

I am training Sophia, particularly in drawing, so that she can teach it by and by. She has some talent for it. Drawing lessons are expensive, so that if I can get a young girl fitted for it, it will be a blessing. The directors of the school should not have the care of that department. I hope also to train up a little English girl who has recently come, to assist in the sewing department. Every thing will work more easily by and by, but a little patience and toil is still needed before the fruit time. The editor of a prominent paper brought two little girls this week, and in conversation, said, "He would do for me all he could." I thanked him, and repeated the very original remark, that the pulpit and the press are two great reforming powers, and should both be free, going hand and hand in the interests of religion and human progress.

I am greatly interested in the January LINK. What a blessed work is going on in Japan. I often read those interesting letters from the different fields, and wonder if it is my duty to relate incidents, which are not wholly wanting here in my life, only my mind is all the time working in a different direction, and many little things which might interest readers escape me when I write. I have no time for visiting, and that ought to be done, so you see how much we need help. I have three little English girls in school now, who will, I trust, grow up to be of some assistance. For the present they cannot speak themselves properly, so that I cannot trust them with the slightest thing. It is strange that all the English children here lose their own language.

Reports from Bible-Readers and Schools.

CHINA—Shanghai.

Extracts of Letters from MRS. E. H. THOMSON *and* BIBLE-READER.

[Supported in Mem. of Capt. Robert Townsend, U. S. N.]

I send the original letter of your Bible-reader, written in Roman characters, which we have translated nearly literally. The woman continues to maintain a high Christian character, and we may add that she adorns the doctrine of God her Saviour. She now lives quite near to us. Mr. Thomson having thought her health was suffering, from being near stagnant water in the city, had a better residence prepared for her in our school premises. She is most useful to us in looking after our sick church members, and attending to various matters that would be difficult for us, as foreigners, to look into. She also has charge of a city day-school, of which she is superintendent, visiting it, and instructing the scholars of this and other schools in singing. Of course her chief work is going from house to house, talking of the true doctrine. Her family consists of her mother, one brother, and a little son. Her sister and another brother died a year or two ago of consumption, of which her father also died, making us often fear lest she will not be with us very long. On Tuesday afternoons she assists me in an exercise I have with our scholars. We have studied the miracles and parables, and are now considering the prominent characters of the Old Testament. On Thursday mornings we read together in the New Testament, she expounding each verse, which she does remarkably well.

LETTER FROM CHINESE BIBLE-READER.

MY MUCH LOVED MADAM:—On the 19th of the 10th moon, Thursday, as I was reading with Mrs. Thomson, she told me of your zeal and love for the Lord; that you do not forget us Chinese; and better still, that you pray for us. I rejoice to know this and thank you for this favor, and write to thank you for your kindness and compassion as regards myself. When I was about

thirteen years of age, I went to Mrs. Thomson's school for girls, and thus obtained a knowledge of the true doctrine. I went first to her day-school in connection with Christ church in the city, and afterwards to the mission boarding school. I remained in the latter till I was eighteen years old. Alas! I wasted my Heavenly Father's goods. I had no sense of my Father's grace, and did not serve Him; but I followed the Prince of the power of the air, and did many vain, idolatrous things. But our Heavenly Father's grace led me forth from the place of bondage, and brought me to the school under Rev. Mr. Farnham. I was then twenty-one years old. At twenty-two years of age I became a member of the church. The year following I was married, and had a son named Ma-fok. Two years after my husband died. Thus was I made to perceive the vanity of all earthly things. I saw the things of this world to be empty, vain, that they are but as a fleeting shadow. Thus things happened with me, and I now see clearly the love of God in all. Before I was as asleep, but God waked me up, and caused me to change my state. When I think of the past, I feel still more ready to do what God commands. Every time I go out I teach the doctrine of our Lord; there are many who hear, but they only ridicule, and but few who hear and receive the words. Many there are, too, who learn and understand and at first seem warm of heart, attend church, and desire to be baptized; but, alas! after a little, a few moons, they grow cold.

There is a Mrs. Lin who has become thoroughly acquainted with the Truth. She was for some time, when I lived inside the city, my next door neighbor, and it was easy to reach and teach her. Every morning and evening she would attend at our family prayers. She even prayed privately herself, and offered thanks at meal time. Still better, she seemed to have a sense of her sins, and would weep over them. When other neighbors would come she would aid me in explaining the doctrine; so that I felt she truly would become a disciple of our Lord. Who would have thought it? To this day she still halts. Do you ask why? First, because her husband will not allow her. Secondly, because she had a dream. I will tell you her dream as she told

it to me. She says she was alone on a road. As she walked she saw no one; but there was a large idol temple behind her. Suddenly she was in the temple, and saw idols which could speak. The great idol in the centre (this is the case in nearly all the temples, there is one large central idol), said, "You think of leaving me and running away, do you not?" Another said, "Bring a chain and bind her." Another said, "Shut her up in a prison." A little idol by the side said, "You pray and he will let you go." At that moment she was dreadfully frightened and awaked from the dream. When she had finished telling me, I at once comforted her with the words of Scripture, and told her to hold fast and not allow the Devil to rob her of her salvation. I told her of Christian meeting Apollyon. But, alas! my teaching seemed to take no hold. Truly I felt afraid, and thought who can be saved? But I then remembered our Lord's words, "With God all things are possible." I remember, too, when I first thought of becoming a Christian, how exceedingly difficult it was. Both my father and mother forbade my becoming a Christian; I had to do so secretly. But ere long the Lord heard my prayers. Father, mother, brothers, and sister all became Christians. I therefore feel that though now it does appear so difficult to make progress, yet I hope hereafter all Shanghai will become Christians as we are. I would also beg you in your prayers not to forget us Chinese. Pray and beseech our Heavenly Father to give us His Holy Spirit, that we may become partakers in those things which He has promised for Christ's sake. In my prayers I pray that our Heavenly Father will return blessings on those who have treated us kindly, as you have. Thus, though separated in body, we are joined in heart. In my bodily wants I may lack much, and have many trials, yet in heart I am rich, for I have hope of the Heavenly Canaan. There where is no more sorrow or pain we meet but never part. All is glory. We shall praise the Lord forever and forever. A little sister in Christ,

TO-TSEN-DY.

SYRIA — Beirut.

WE condense a portion of a published account Miss Taylor has sent us regarding her Ragged School for Moslem Girls, to which we send contributions :

“ A paper appeared in the *Sunday at Home* for July, 1869, giving an account of a work of Gospel education, carried on by a Scottish gentlewoman among the lower orders of Moslem girls in Beirut, the port of Damascus.

“ This account awakened considerable interest at the time, because a class hitherto unregarded and unpitied by Christian philanthropy, was being turned ‘ from darkness to light, and from the power of Satan unto God,’ by the efforts of one devoted woman, who, while unconnected with any society, was, in dependence upon the Spirit, ‘ abounding in the work of the Lord.’

“ Beyond a young native assistant, whose elementary efforts can scarcely be taken into account, all, under God, depends upon her own personal endeavors, and, to some extent, upon her own private means.

“ Miss Taylor’s school maintains its usual average of forty children. Besides a general routine of reading, writing, Biblical history and geography, and sewing, they are trained to habits of order, cleanliness, and usefulness. The Bible is the text-book of the school, portions of which, as well as of hymns, are daily committed to memory.

“ To assist their understanding of what they read and learn of the sacred page, Miss Taylor wisely ‘ rears the tender thought,’ by elucidations from her own Christian knowledge and experience. The consequence is, that strangers who, *en passant*, have visited the school, or who have assisted at the annual examinations, have been surprised at the children’s understanding and answers.

“ The country is renowned for showy embroidery ; and though some would have the children encouraged in this, with a view to gain, the gain is so uncertain, and the outlay so serious, that Miss Taylor wisely confines herself to what is useful, and seeks rather to perfect her learners in what is of real domestic value, so that by skillfully cutting out, and making and mending their own

clothes, they may acquire habits of economy, and present always, in their own persons, a respectable appearance.

“ Besides her day scholars, Miss Taylor, with the consent of their parents, has selected ten girls of the poorest class to be continually with her, under her own eye and roof, to separate them from the pernicious influences of an immoral home and of mixed society, such as all in their grade of life must be familiar with in Beyrut, to ground and settle them in those habits which belong to our Christian life, and which give influence and respect to woman. Whose imagination can estimate the value of their influence in whatever sphere their future lot may fall?”

SECTS IN SYRIA.—The *Druses* are an exceedingly barbarous and ignorant race of men, and have invariably maintained an attitude of hostility towards all Christians. Of their religious tenets very little is known; indeed, their distinguishing characteristic is, that their religion is secret. The book that contains the principles of their faith is said to consist for the most part of a collection of extracts from the Old and New Testaments, and from the Koran. They are divided into two orders, the initiated and the uninitiated, who are respectively described as having mind and being without mind. The latter are always jealously excluded from their religious meetings, and cannot be admitted into them until they have been educated in the mysteries of their creed.

The native Christian population of Syria is split up into a great variety of contending sects. They are reducible, however, to three leading but perfectly distinct sects, with one or other of which they all claim some connection. These are the Maronites, the Greek Church, and the Græco-Roman Catholic Church. The *Maronites* are those who first fell victims to the fury of the Druses. In their religious forms and opinions they are scarcely to be distinguished from Roman Catholics. Almost the only circumstance that keeps them apart from the latter, and, trifling as it is, it is regarded by them as a most important point, is that the name of Marion, the prtron saint of their faction, is refused a place in the Roman calendar. Their worship is conducted partly in Arabic, but for the most part in Syriac.

Home Department.

Changes in India.

THERE is another most striking indication of the great change which is passing over India, and that is the success of zenana teaching, and the eagerness with which the zenana teacher is welcomed by the men of the higher classes, for their wives and daughters. Ten or twenty years ago, female education was not only uncared for, it was discouraged; now in all the large towns, where a zenana mission has been opened, the teacher has far more than she is able to do. The main strength of Hinduism has hitherto been in the zenana. The men have drifted away from it, in their hearts, under the influence of Western learning and growing intelligence; but the women, left to the retirement and ignorance of the zenana, still cling to it with the tenacious conservatism of the devout and unreasoning temperament, and retain a fond attachment to a religion whose easy ceremonies afford a congenial occupation to their minds, and are interwoven with so many of the actions of their daily life. One sex can never be thoroughly converted without the other, and it is principally owing to the opposition of wife and mother that so many of the men do not openly profess a religion in which they secretly believe. Zenana teaching is gradually undermining the ignorance, superstition, and force of custom which now hold the women of India in bondage; and when once the religious spirit in women is set free from the influences which attach it to Hinduism, it will go forth to meet Christ far more directly and boldly than it does in men, with whom it is held in check by considerations of interest or intellect; and already there are instances in which the ordinary case is reversed, and the wife believes and is willing to profess, while the husband, though intellectually a believer, is kept back by careless-

ness of heart or fear of the world. We cannot pray too sincerely, or labor too industriously, or spend too freely, that this most important branch of missionaries' work may have a fuller and freer scope; nor need we fear that if all Christians do their part in our day, we shall eventually fail in obtaining the great object of our prayer and labor in bringing over this great empire of heathenism to the kingdom of Christ.—*Archdeacon Boly of Calcutta.*

“Her Works do Follow Her.”

WE cannot forbear publishing part of a private letter from a friend in Calcutta, giving a beautiful tribute to the memory of our lamented Miss Chase:

“In our church, every member loved her; she was our example. One of our ministers said, ‘I could never preach profitably if Miss Chase were absent. Her prayerful face banished every fear; I felt upheld by her prayers.’ When very ill, I told her how the church missed her, and prayed most earnestly for her recovery. Her face became radiant, and she said, ‘I know it; I miss them all too.’ She often spoke, when in health, of the love she felt for every member of our infant church. Dr. Thoburn, our senior pastor, visited her constantly through her illness. He hoped with us that, in answer to our prayers, she would have been spared to us. In the little address he made previous to her funeral, he said, speaking from the words, ‘She hath done what she could,’ Our sister was like a white marble pillar in the house of the Lord, resembling it in purity and strength. The ointment-box is broken, but the fragrance of her lovely life will ever remain with us.’

“Her experience at the last Fellowship Band was remembered by us. She commenced by saying, ‘Two lines of a favorite hymn express my feelings,—

“‘I have entered the valley of blessing so sweet,
And Jesus abides with me there.’

“We little thought how soon she was to abide with Him for-

ever. My husband says Calcutta is a better city for her life. I can truly say I am a better woman for having known her; I know more of Jesus through my friendship with one who lived so near to Him. For some months we had a meeting for the Promotion of Holiness at our house on Tuesday evening. She made it a point to be always present. Her experience was rich and full, and made a blessing to all who met.

“The following is the record that appeared in our newspaper: ‘The cause of India Missions has sustained a heavy loss in the death of Miss Chase, of the American Mission Home in Calcutta. No more devoted or useful missionaries could be found in India, than the ladies of the American Union Mission. Miss Chase was one of the best, most highly valued, and most dearly loved of their number. Her blameless, Christian life was a priceless blessing to the church, and her trustful devotion an inspiration to the mission. She had only been some four years in India, but these were years full of good works. She lived for Christ and His work alone; and though called away without reaping the seed she had sown ripening into harvest, she was nevertheless, in the best sense of the word, a successful missionary.’

“The members of our church are erecting a tablet to her memory in the church where she was such a regular attendant

—♦—

Loving Testimonial.

Our friends in Rome, N. Y., who sent out and sustained Miss Chase, have sent the following resolutions to our church in Calcutta:

“At a meeting of the Woman’s Union Missionary Society in Rome, N. Y., held February 1st, 1875, the following resolutions and resolutions were passed:

“WHEREAS, Miss Emma E. Chase, a missionary, sent out under the auspices of the ‘Zenana Mission Society of Rome,’ in the inscrutable providence of God, after a service of some years, has been removed by death from the scene of her labors;

“Resolved, That we, the members of the Society, will

representative she was, are deeply grieved at the news of her death, and that we desire to give to the public some faint expression of our sense of sorrow and loss.

Resolved, That as our missionary, Miss Chase has, by her enthusiasm and wise devotion, won upon our affections and hearts, and that, as we look back upon our relations now severed, it is with gratitude for her services and admiration for her zeal,
Resolved, That we recall with pleasure, and will hold in lasting remembrance, the pure spirit of self-sacrifice through which she became an earnest worker in the cause of her Master; and that her devotedness and consecration, in life and in death, will inspire us to increased exertions in behalf of our benighted sisterhood in the East.
Resolved, That out of the abundance of our sympathy we send these resolutions to the family of the deceased and to the laborers in India, and that they be published in the papers of this city.

(Signed,)

“MRS. T. M. FLANDRAN, *Pres.*”

“MRS. A. H. BRAINERD, *Sec. pro tem.*”

It is most gratifying to us to notice the strong interest felt for Miss Chase by her supporters in Rome, who have just sent her a sum to defray the expenses of her sickness and burial.

The Army of the Lord.

Year by year rolls on, and our little mission circles in heathen lands, strong comes the call from over-worked hands and fresh recruits in the ranks fighting sorely against sinning.

Why do we long to respond to these appeals, and yet are deterred oftentimes because of the way. With the work in all points, we have felt constrained first this year to send to the islands of China, and sent in March two ladies experienced in mission work, Miss Colburn and Miss Burnett. For some of our labors have been devoted to our freedmen, again to the Indians, and latterly to the Chinese in San Francisco. The blessings which attended their labors led them to seek

a broader field among the Chinese women, in whose redemption their zeal is quickened and their faith strong. They sailed April 1st from San Francisco for Peking, where we are praying they may find an "open door."

Accompanying them is Miss Maltby, who goes to Japan as assistant in our school for girls. We feel a peculiar interest in this appointment, as Miss Maltby was one of the first members of our original band, the "Pioneer," and subsequently of the "Clinton Avenue Zenana Society," whose efficient aid we have ever relied upon. We cannot but rest great hopes on this little company of workers, and long that every friend will surround the steps of their journey with prayer. We need so much of earnest, consecrated service, that we plead for an especial blessing to rest upon their arrival in a foreign land.

Do not forget them, dear friends.



Work of the Concord, N. H., Auxiliary.

As the traveler, toiling up some mountain peak, looks back over the way by which he has ascended, and eagerly scans the onward path, so we, in presenting our Eighth Annual Report, would review the past and look hopefully into the future.

During the year, our Society has held seven meetings, most of which have been well attended. The garments then fashioned by busy fingers here may increase in value an hundred fold, as in some distant heathen land they shall tell of loving hearts and ready Christian sympathy. The money raised during the past year has been from taxes and a few special contributions. We wish the sum were larger, but trust that our humble offering may be acceptable to Him who approved the "widow's mite," and that He will make it the means of accomplishing much good.

Entering upon the duties of another year with new zeal and courage, we hope more earnestly to engage in the Master's work, thankful that in all our endeavors God's greatness flows around our incompleteness; round our restlessness, His rest.

FANNY E. MINOT, Sec.

Mission-Band Department.

CHRISTMAS IN YOKOHAMA.

WHILE everything connected with our pleasant Christmas is fresh in my mind, I want to have a chat with the kind friends, especially the "little ones" who sent all the pretty things for our bazaar a year ago. I suppose it seems a long time to them, and perhaps they thought they would never hear any more of their work. Yet I have a good deal to tell them of the happiness their gifts conferred upon the dear children and young girls in our school at Christmas Eve. When we began to talk about a Christmas tree this year, we were quite at a loss to know what to do. You see we have no one at home who had promised to send a box of articles for such a purpose, as they do for the children in India. Many of the sailors who helped us last year had gone away, and several reasons prevented our asking assistance from the people here; so we hardly knew how we could have a tree. The school has grown so much that it was quite impossible for the ladies of our family to assume the expense. All at once it occurred to me that there were some boxes filled with articles that were left after the bazaar, which we had very carefully put away, hoping some time to receive more goods, and have another sale. So we talked about it, and came to the conclusion that those who sent the articles would like to have such as were suitable for gifts, used for that purpose. In looking over the things, we were surprised and delighted to find how many were appropriate, in fact seemed as if they were made for the purpose. Now our dear children could have such a nice tree and a "Merry Christmas" like the little people in America.

There were many wise and curious looks from the little ones. Many little heads were peering around every time the door of a certain room was opened, and many surmises, if a piece of wrapping-paper, or a bundle, was seen. You see that little Japanese girls are exactly like our American children in such things, and although they were never obtrusive or selfish, yet they were very curious.

Miss Crosby agreed to adorn the school-room, and asked a number of girls to arrange greens in wreaths and sew them on pasteboard letters. That, you know, is a good deal of work; it kept them very busy, but how well they did it! A number of persons said they had never seen so pretty a room.

But I have been going too fast. I must go back and tell you what a merry time some of the girls and younger children had, "popping" corn and stringing it for the tree. It was great fun for them, for many of them had never seen such a thing before. The best of that "pop-corn" to me was, that it grew on our own farm. General Capron gave me some seed, and I, thinking all the time of the pleasure it would give, had a good deal planted, and now we have enjoyed it just as I knew we would. Then we made large bags of mosquito-netting, and filled them with pop-corn and Japanese candy, and hung them on the tree, one for every child.

At last the tree was all ready, and I am very sure if our dear friends at home could have seen the happy faces that filled the room as the gifts were all distributed, with the cakes and fruits we provided, I am sure they would not only be glad that so many things were left from the bazaar, but they would say, "I mean to try and help in sending a tree next year." And this is just what we want you to do; for unless some one helps us, we cannot have one in 1875. I will tell you how one little girl helped us. She lives in Albany, and often sends me letters and gifts. But at last she had a Fair in her papa's garden, and her little brother and sister helped her, and they not only had a pleasant time, but she raised sixteen dollars, which she sent me "to use for the children."

The Hole in the Pocket.

I VISITED a house not long ago, and the chief thing on the centre table was—what? An elegant vase? No. A splendid red picture-book? No. A new game? No. It was a mission box. “It stands there,” said the father of the little family who live in that sitting-room, “a silent preacher, but preaching always, ‘Deny thyself for Christ’s sake.’” I examined the box, and found reading on it. On one side were Christ’s last words; and last words, you know, are generally very full of meaning. “Go ye into all the world and preach the Gospel to every creature.” Every Sabbath morning the father recounts the goodness of God through the week, the mercies of God to his little flock, the privilege and blessing of their all having been born in a Christian land; and then, as a testimony of his gratitude, he puts a part of his weekly earnings in the mission box, to help to give to others their share of the blessings so highly prized by them. The mother and all the children follow the father’s example, and put in their mites.

One day Georgy came into the room where I was reading alone, and he seemed very uneasy and restless. “Do you want anything, Georgy?” “No,” he said, “nothing.” He kept putting his hand into his pocket, pulling out something, looking at it, and putting it back again. At last, after a great while, he marched to the table, and there was a clinking in the mission box. “There you are, and I am glad of it,” said the little boy, speaking aloud to himself. “What is it, Georgy?” “Oh,” said Georgy, “I had a penny-piece, and a nice orange down at Corson’s seems to keep saying, ‘Buy me, eat me; I’m a real good one.’” “Now I don’t really want the orange, do I? but the heathen really want Christ, don’t they?” asked the little boy, looking up with sweet earnestness in his face. “Indeed they do,” I said. “Well, I thought so,” he replied; “so I put my penny in the box to-day, lest there might be a naughty hole in my pocket before Sunday.”

The naughty hole in the pocket! I am afraid there are a great many of them, and a great deal of missionary money slips out through them. Georgy's was nearly gone.

—*Juvenile Missionary Herald.*

NEW MISSION BAND.

THE "Silver Star Band," Hudson, Ohio, writes: A little over a year ago a lady missionary, Mrs. Van Lennep, invited a few girls to see her, and expressed a wish that they should form a children's missionary society, each member paying five cents a month. Two weeks from that time we met at the house of a lady in the village, and organized our society, to be called the "Silver Star," consisting of twenty members. Three of the older girls were elected as officers: Julia Pettingell, president; Anna Clark, secretary; and Ella Chapman, treasurer. At the end of the year, finding we had only seventeen dollars, it was proposed that we should have a fair. We raised eighteen dollars, three of which we gave to make up the twenty-five dollars that went to the sufferers in Nebraska, and ten to a poor family in our own village. Two dollars, in addition to the above, were contributed for a comfortable for a Home Missionary box, and it was made by the society.

NEW LIFE MEMBERS.

Mrs. Maria F. Alsop, by "St. Andrew's Church Band," Pittsburgh, Pa.
 Mrs. Ormsby O. Philips, by " " " "
 Miss S. Alice Mayo, by Mission Band "Cheerful Workers," Boston, Mass.
 Miss Daphne Kalopothakes, by Mission Band "Cheerful Workers," Boston, Mass.
 Miss Laura W. Dawson, by Mrs. Jeremy Drake, Boston, Mass.
 Mrs. Isaac J. Voorhees, by "Millstone Aux," Millstone, N. J.
 Mrs. Wm. French, by " " " "
 John Hill, by Atlantic Ave. S. S. Mission Band, Brooklyn, L. I.
 Ella C. Derby, by " " " "
 Miss Eliza L. Thayer, by Mrs. Eli Merrill, " "
 Mrs. L. E. Bates, by Mrs. Robert J. Brown, New York City.
 Mrs. J. E. Brown, " " "
 Miss Mary Eliza Nixon, " " "
 Mrs. M. C. Brackett, " " "
 Mrs. M. H. Wilson, " " "
 Miss Jemima S. Bell, " " "

MISSION BOXES.

We gratefully acknowledge from Mrs. C. T. Barber's "Bible-Class Band" of the St. Louis Aux. three boxes, containing useful and fancy articles, and illuminated texts and chromos.

Also, through Miss Westerlo, proceeds of two sofa cushions—forty dollars.

Also fancy articles, from friends, sold at Miss Brittan's fair in November. Package from Sunday-school at Scotch Plains, N. J., per Miss E. S. Coles, for Miss Haswell's school.

From the Band "Disciples of Christ," per Miss F. Sabine. Fourteen Dolls; Photograph Texts; Frames, Pictures, Kites; Games and Books; Underclothing and Dresses; Pieces of Calico, Bits of Silk; Worsted and patterns for working; two Chromos; fancy articles.

From Mrs. S. W. Crittenden, Utica, N. Y., several Calico Dresses for Helen De Witt, in Smyrna.

RECEIPTS of the Woman's Union Missionary Society, from Feb. 1st to April 1st, 1875.

Branch Societies & Mission Bands.

NEW HAMPSHIRE.

Wakefield, "Willing Hearts," per Miss H. Dow.....\$30 00

RHODE ISLAND.

Providence, Providence Br., per Miss M. L. Stockbridge, Bequest of Miss Waity Mowry.....300 00
Mrs. Rouse Babcock..... 5 00
S. S. of 1st Baptist Ch., per Mrs. C. E. Green..... 30 00
A friend, for Mrs. Van Lennep to appropriate.....110 00
\$445 00

MASSACHUSETTS.

Boston, Boston Br., Mrs. Henry Johnson, Treas. (see items below)...\$770 23

NEW YORK.

Albany, Albany Br., Mrs. Fredk. Townsend, Treas., "Angel's Band" in memoriam, per Mrs. S. O. Vanderpoel..... 20 00
"Mack Mem. Band," Greenbush, Miss E. Mayell, coll'r..... 20 00
Links, Miss E. Mayell, 6, postage, 1, Mrs. Edward Reed, Link and postage, 60c..... 7 60
Brooklyn, "Mission Band, of Rochester Av. S. S.," per Miss A. Moore..... 20 00
Missionary Soc. of S. S. of 2d Pres. Church, per Mr. W. W. Hurlbut, for child in Japan..... 70 00
Flatbush, "Strong Mem. Band," per Mrs. J. Erskine Howard, for teacher in Japan.....170 50
Flushing, "Missionary Link Band," per Mrs. Albert C. Reed, coll'n of Mrs. S. B. Parsons..... 40 00
Reformed Ch. Branch of Woman's Missionary Union..... 21 25
Glenville, "Hope Miss. Band," per Miss Julia Harmon..... 21 10
New York, "Disciples of Christ," 1st Ref. Epis. Ch., for Miss Brittan's work..... 25 00

"Murray Hill Mite Society," for "Widow's Home," per Mrs. B. B. Atterbury..... 20 00
"Buds of Promise," for "Betsy," Calcutta, per Miss Van Wagenen. 50 00
Plattsburg, "Peristrome Band," per Mrs. Moss K. Platt: Mrs. Munroe Hall, 1, Mrs. B. E. Wells, 1, Mrs. Douglas, 1, Mrs. M. K. Platt, 5, Mrs. Chappel, 1, Mrs. Parmeter, 1, Mrs. Martin, 1, Mrs. John Nichols, 1, Miss Crawford, 1, Miss Rosa Averill, 1, Miss Allie Day, 1, Miss Carrie Durkee, 50c., Mrs. Lafore, 50c., Mrs. Annis, 50c., Mrs. Rock, 25c., Mrs. John Percy, 1, Mrs. Heath, 1, Mrs. Chamberlain, 1, Mrs. M. P. Myers, 1, Mrs. M. P. Westcott, 1, Mrs. Carver, 4, Mrs. Dowling, 2, Mrs. F. B. Hall, 10, Mrs. L. Myers, 2, Mrs. F. C. Norton, 5, Mrs. Sheldon, 1, Mrs. Walworth, 3, Sales of Shoshie, 2.50. Total, \$51.25. Less for Links, \$19 69..... 31 65
Rome, Rome Aux., for expenses and funeral of Miss Chase, per Mrs. T. M. Flandrau, of wh. from "Gardner Mem. Band," Whitestone, L. I., coll'd by Miss H. Frost, \$20...200 00
Syracuse, "Clifton Springs Band," per Mrs. Robert Townsend, for "Fannie," in Japan: Dr. Henry Foster, 5, Mrs. O. Sullivan, 5, Mr. H. Vaile, 5, Miss Tru-slow, 3, Mrs. M. Carey, 3, Miss Dunbar, 3, Miss Scovill, 3, Miss Bogart, 3, Miss Glegen, 3, Mrs. Townsend 3, The Misses M. and A. Clark, 5... 41 00
"Mission Gleaners," per Mrs. A. A. Hudson, for "Mary," in Calcutta, 60, Japan Home, 2..... 62 00
Utica, Miss Lizzie L. Potter's S. S. class, for a child in Marsovan, 34.38, from a little girl for Mrs. Prunyn, 2..... 36 38
\$56 43

NEW JERSEY.

Elizabeth, Elizabeth Aux., Mrs. E. K. Pardee, Treas., towards support of 2 Bible-Readers..... 33 00
Hackensack, "Chase Band," per Mrs. W. Williams..... 40 00

Metuchin, Metuchin Aux., Miss Abbie Thomas, Treas.	16 00
Millstone, Millstone Aux., per Mrs. E. T. Corwin, for Zenana work under Miss Brittan, and to cons. Mrs. ISAAC J. VOORHEES and Mrs. WM. FRENCH Life Members	100 00
Trenton, "Golden Hour Circle," for "Mamie Fisk," in Japan, per Miss M. J. Fisk.....	75 00
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	\$264 00

PENNSYLVANIA.

Philadelphia, Phila. Br., Mrs. Chas. B. Keen, Treas.:	
For Orphanage under Mrs. Lambeth, Shanghai.....	200 00
For Jaffa Mission, under Miss Baldwin	50 00
For Margaret Issachar, B. Reader at Dehra, India, \$75 gold, Premium, 11.06.....	86 06
Salary of Miss Lathrop, in gold ...	195 96
Salary of Miss Hook, "	150 00
Salary of Miss Guthrie "	100 00
Premium on the above \$445.96. ...	65 78
Salary of Mrs. Oba Siraganian.....	290 00
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	\$1,137 80

DELAWARE.

Middletown, "Forest Band," per Mrs. M. L. G. Patton, for "Widow's Home," proceeds of Entertainment, 26, Mrs. McClure, 5, Mrs. Patton, 5, Other sources, 4.....	\$40 00
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OHIO.

Black Creek, "Persevering Union Band," per Miss Floretta Shields, of Wooster.....	8 00
Cincinnati, Cincinnati Br., for pastor Daniel's wife, late of Thyatira, per Mrs. Van Lennep	140 04
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	\$148 04

ILLINOIS.

Chicago, Chicago Branch, Mrs. O. F. Avery, Treas. (See items below.)	211 22
Per Mrs. Van Lennep, for "Doodoo," in Smyrna, 40 00 Collection 8.50.....	48 50
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	\$259 72

MISSOURI.

St. Louis, St. Louis Aux. "Bible Class Band," per Mrs. Carrie T. Barber, for child in Calcutta, in gold, 20, premium, 3.15.....	23 15
Young Ladies' Miss. Soc. of Mary Institute, per Miss E. L. Kellogg, for child in India.....	18 00
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	\$41 15

Total from Branch Societies and Mission Bands.....\$3,992 42

Other Contributions.

MAINE.

Bangor, Mrs. G. W. Pickering, per Mrs. M. U. Coe.....	\$5 00
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VERMONT.

Montpelier, Ladies in Vermont, for sup. of girl in Miss Kyle's school, Athens, Greece.....	\$50 00
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CONNECTICUT.

Coventry, Mrs. R. M. Lillie, coll'r: Mrs. Betsey T. Preston, 10, Mrs. M. P. Jennings, 3, Miss H. Kingsbury, 3, Mrs. J. B. Porter, 2, Mrs. M. J. K. Gilbert, 2, Mrs. M. L. Brewster, 1.50, Mrs. R. M. Lillie, 1.50, Miss M. L. Brewster, 1.00, Miss Augusta Porter, 1, Mrs. E. H. Hunt, 1, Mrs. Emeline Kingsbury, 1, Mrs. J. O. Pitkin, 1, Miss K. E. Pitkin, 1, Mrs. R. E. Loomis, 1, Miss M. Hutchinson, 1, Miss W. Woodard, 50c., Mrs. H. Kingsbury, 50c., Mrs. J. P. Kingsbury, 50c., Mrs. H. A. Brewster, 50c., Mrs. A. M. Talbot, 50c., Mrs. M. L. Loomis, 50c., Mrs. J. P. Loomis, 50c., Mrs. C. S. Loomis, 50c., Miss E. K. Talcott, 2.....	\$37 00
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NEW YORK.

Astoria, Mrs. A. E. Smallwood, for Zenana work.....	4 44
Babylon, A friend for Japan	10 00
Bay Ridge, L. I., for Zenana work, from members of Christ Church..	15 00
Brooklyn, Mrs. H. E. Simmons.....	4 50
Mrs. Eli Merrill, subs.....	50 00
Miss M. Messenger, coll'r.....	103 00
Miss Nellie J. Lewis.....	24 44
Mrs. Robt. W. Forbes.....	20 00
Mrs. Lewis Tappan.....	20 00
Flatbush, L. I., "For carving a turkey".....	1 00
Ithaca, Mrs. J. P. McGraw, for "Widow's Home".....	1,000 00
Ladies of Ithaca, for Miss Ward's salary, through Miss J. L. Hardy, Congregational Ch., per Mrs. C. F. Woodruff, 41, Pres. Ch., per H. C. Williams, 82.85	123 85
Le Roy, Entertainment, per Mrs. Van Lennep	3 05
New York, Mrs. W. P. Powers, for 2 children in Calcutta.....	200 00
Miss Julia Van Vorst, for "Japan Home," 100, for "Peking Home," 100, for child in Calcutta, 100.....	300 00
Mrs. Jacob Le Roy, subs	20 00
Mrs. E. M. Kingsley and daughter .	5 50
Mrs. Z. S. Ely.....	30 00
Mrs. James Williamson	250 00
Mrs. Jas. Williamson's coll'n, Mrs. H. A. Keer, 20, Mrs. F. Bartholomew, 10, Mrs. W. Edwards, 5,	

Mrs. G. T. Jackson, 3, Mrs. Dr. Tully, 5, Mrs. Jas. Williamson, 20.....	63 00
Per Mrs. Wm. Ransom, "J. B. C." 20, Mrs. A. B. Brown, 2, Mrs. Nash, 5	27 00
Mrs. Maghee.....	50 00
Per Miss S. J. Lee, for Bible work in Calcutta and to constitute ROBERT W. TAILER, Jr., Life Member: Mrs. Loring Andrews, 20, Mrs. J. D. Vermilye, 20, Misses Andrew, 20, Mrs. R. L. Stuart, 10, Mrs. Henry Barnes, 5, Mrs. Richard Irvin, 5, Mrs. H. G. Marquand, 5, Mrs. J. M. Halsted, 5, Mrs. J. X. McLanahan, 5, Robbie Tailer's coll'n, 11.75	106 75
Mrs. R. I. Brown, per Miss S. J. Lee, for 2 Bible Readers in Calcutta, and to constitute Mrs. L. E. BATES, Fabins, N. Y., Mrs. J. E. BROWN, Monckton, Canada, Mrs. A. M. CONDRIT, Persippany, N. J., Miss M. E. NIXON, Madison, N. J., Mrs. N. C. BRACKET, Harper's Ferry, Va., Mrs. M. H. WILSON, Harker's Island, N. C., Miss J. S. BELL, Harker's Island, N. C.....	500 00
Miss J. Abeel, coll'r.....	16 50
Mrs. Thos. Denny, per Mrs. D. W. Chapman.....	10 00
Mrs. Wm. Matthews.....	5 00
Mrs. Jas. Farr, subs.....	20 00
Mrs. A. F. Seon, 5, Tableaux, 2, per Mrs. E. P. Rogers.....	7 00
Mrs. Loring Andrews for work in India.....	20 00
Spuyten Duyvil, a Friend.....	5 00
Syracuse, Mrs. Robt. Townsend's S.S. class, and Mrs. Roberts, Mrs. Gage, Mrs. Paul, Miss Dwyman, Mrs. Clary, and Miss Robinson, for "Ume," in Japan.....	60 00
Tarrytown, Additional for the support of "Pele" in Miss Higby's school, Burmah.....	5 00
	<u>\$3,080 03</u>

NEW JERSEY.

Boonton, an Aged Friend's mite....	1 25
Elizabeth, Mrs. Anna A. Pignolet....	10 00
Newark, Mrs. J. Howard Smith.....	10 00
Orange, Mrs. St. John, for "Calcutta Home,".....	5 00
Seabright, per K. Van Rensselaer, for Miss Brittan's work.....	10 00
Trenton, Mrs. S. C. Brown.....	5 00
	<u>\$41 25</u>

PENNSYLVANIA.

Pittsburgh, Methodist Church S. S. for child in Japan, John H. Claney, Esq., Treas.....	40 00
Williamsport, D. E. Olmstead to Mrs. L. E. Benton, for "Japan Home."	20 00
	<u>\$60 00</u>

DISTRICT OF COLUMBIA.

Washington, Ephphatha S. S. of Columbia Institute, for the Deaf and Dumb, for "Sophia Gallaudet," Smyrna, per Mrs. Van Lennep....	42 25
Miss E. W. Wright, for "Hope," Calcutta.....	25 00
	<u>\$67 25</u>

OHIO.

Cleveland, Mrs. J. H. Devereux, for "Lucy," 100, "Little Jeannie's pennies," 1.09, per Mrs. Van Lennep.....	101 09
Oxford, Female College, per Mrs. Van Lennep.....	10 00
	<u>\$111 09</u>

ILLINOIS.

Gardner, Miss Higby, for sales of Shoshie, 6.00, Kardoo, 3.00.....	9 00
Winchester, Collection, 8.50, General Case, 5, per Mrs. Van Lennep.....	13 50
	<u>\$22 50</u>

Subscriptions to Missionary Link.

Mrs. Van Lennep, 35.10, Miss Hardy, 2.24, Mrs. Ransom, 2.20, Miss Messenger, 2, Mrs. Williams, 12.44, Miss Maria E. Smith, 6.16, Mrs. J. H. Claney, 3.50, Miss Stephenson, 2.80, Mrs. J. E. Howard, 11.76, Mrs. Moss K. Platt, 19.60, Mrs. Frances A. Howes, 12.83, Mrs. R. B. Welsh, 4.54, Mrs. A. A. Hudson, 15.70, Miss Stockbridge, 2.20, R. L. B., 4.85, Mrs. Corwin, 4.10, Miss Robinson, 6.75, Mrs. Brittain, 2, Mrs. L. W. Lord, 3, Mrs. Rush-ton, 2.84, Mrs. Dorrance, 9, Smaller subscriptions, 33.51.....	199 44
Total other contributions	\$3,673 56
Total from Branch Societies and Mission Bands.....	3,992 42
Total receipts since Feb. 1st.....	<u>\$7,665 93</u>

RECEIPTS of the Boston Branch.

Mrs. Burr Porter's Collection for a Bible-reader: Mrs. W. B. Dinsmore, 5, Mrs. O. Ditson, 3, Miss Graves, 1, Mr. J. E. Ditson, 1, Mrs. Henry Milliken, 1, Mr. S. M.

Marston, 5, Mr. H. G. Clapp, 1, Miss Davis, 2, A Friend, 2, Mrs. Wm. T. Hart, 5, Mrs. Sumner, 2, Mrs. Wade, 1, Dr. Ahlbourne, 1,

Mrs. Byam, 1, Mrs. E. S. Farrington, 2, Mr. E. S. Farrington, 2, Miss Delano, 1, Mrs. Wm. Mason, 1, Mrs. G. H. Palmer, 1, Mrs. Alvin Adams, 1, Miss Adams, 1, Mrs. Lawrence, 1, Oliver Ditson, Esq., 10 Mr. C. G. Wood, 1, Mrs. W. H. Henderson, 1, Mrs. Jas. Stanwood, 1, Mrs. Warren Potter, 1, Mrs. Johnson, 1, Mr. and Mrs. H. S. Almy, 2, Mrs. R. R. Stowe, 1, Mrs. Aborn, 1, Mr. C. H. Ditson, 5, Mrs. Henry Going, 1, Mr. Jas. Sturgis, 1, Mrs. Dunklee, 2, Harry Payne, 1, Mrs. Phineas Pierce, 1, Mr. H. Preston, 2, Mrs. W. W. Churchill, 1, Miss S. Williams, 1, Lincoln House Band, 5, Mrs. P. H. Porter, 3, Mrs. E. L. Adams, 1.	
Total	84 00
Trinity Church, for the support of Mrs. Page: Mrs. N. Thayer, 50, Mrs. M. Brimmer, 50, Mrs. G. H. Shaw, 25, Mrs. J. C. Fisk, 25, Mrs. R. M. Cushing, 20, Mrs. R. T. Payne, Jr., 20, Mrs. C. W. Galloupe, 20, Mrs. E. D. Peters, 20, Misses Morrill 20, Anonymous, 20, Mrs. C. W. Dexter, 20, Mrs. W. G. Brooks, 10, Miss Philips, 10, Mrs. C. J. Whitmore, 10, Mrs. J. A. Burnham, 10, Mrs. C. R. Codman, 10, Miss Lowell, 10, Mrs. Sturdivant, 10, Mrs. Crehore, 10, Mrs. R. S. Fay, Jr., 20, Mrs. E. B. Bryant, 10, Miss Borland, 10, Mrs. Burr Porter, 10, Miss Cunningham, 5, Miss M. P. Clark, 5, Mrs. G. Fisk, 5, Miss H. A. Dehon, 5, Miss Bryant, 5, Mrs. Lovett, 5, A Friend, 5, Mrs. Lovett, 5, Miss Rodman, 5, Miss Means, 5, Miss J. A. Richards, 5, Mrs. Talbot, 5, Mrs. Derby, 5, Mrs. Eliot, 5, Miss	
Blake, 5, Miss Philips, 5, Mrs. Evans, 5, Miss C. C. Cotting, 5, Miss J. Cotting, 5, Mrs. J. H. Dane, 5, Mrs. M. Kimball, 5, Mrs. Bingham, 5, Mrs. Suter, 5, Mrs. Ward, 5, Mrs. McKim, 5, Miss Crocker, 5, Miss Woods 5, Mrs. C. H. Parker, 2, Mrs. Goldthwait, 3, Miss Winslow, 2, Miss L. W. Winslow, 2, Mrs. Slafter, 2, Mrs. Bowditch, 2, Miss Torrey, 2, Mrs. Davenport, 2, Mrs. F. V. Goodrich, 2, Mrs. Brown, 3, Miss Lovett, 3, Miss Reynolds, 3, Mrs. Scudder, 2, Mrs. Tyler, 2, Mrs. George, 1, Mrs. Gilbert, 2, Mrs. Fogg, 2, Mrs. Hunt, 1, A friend, 1, Mrs. Butler, 2, A friend, 1, Mrs. G. H. Chickering, 2, Mrs. J. G. Clapp, 1, Miss Netta Mann, 1, Mrs. Waldo Adams, 1, Miss Kitty Porter, 1, A Friend, 1, Miss Bowditch, 2, Mrs. Whittier, 3, A friend, 1,	600 00
A donation from Miss Harmon's S. School Class, for the Orphanage . . .	20 00
Through Mrs. L. J. Knowles, for support of a Bible-reader: Mr. T. Edward Vermilye, 30, Miss Abby W. Turner, 5, Mrs. Alex. Strong, 2, Mr. L. J. Knowles, 18	55 00
Mrs. H. D. Osgood, Links and Photograph	3 12
"Brookline Branch," Miss F. E. Appleton, Treas.	5 00
Dorchester and Roxbury Aux. for Links	1 25
Mrs. G. S. Harwood, for Links50
Mrs. Maria Bishop, postage on Links36
Links	1 00
	<hr/>
	\$770 23

MARIA N. JOHNSON, *Treas.*

RECEIPTS of the Philadelphia Branch from February 1st to April 1st, 1875.

"Seraph Band," Miss S. J. Deal, Treas.: Mrs. S. A. Ackley, 1, Mrs. R. Adair, 1, Mrs. G. Taylor, 1, Mrs. Heilman, 1, Mrs. Bellows, 1, Mrs. T. Baker, 1, Mrs. N. O. Bennett, 1, Mrs. C. Deal, 4.50, Mrs. H. H. Reed, 1, Miss C. Lindsey, 1, Miss Lewis, 1, Miss S. J. Deal, 1, Miss E. J. R. Deal, 1, Miss S. M. Deal, 1, Mr. L. Jewell, 1, Miss A. Wilson, 50c., Miss M. Williams, 1, 20 00	
Through Mrs. R. C. Matlack: Mrs. Dr. Goodwin, 2, Mrs. Vaughan, 1, Mrs. E. H. Williams, 2, Mrs. S. H. Green, 5, Mrs. B. P. Hutchinson, 5, Miss M. Hutchinson, 5, Mrs. A. M. Morrison, 25, Link, 2, 10	47 10
Through Mrs. J. F. Page: Mrs. Thos. S. Foster, for 1874-'5	5 00
Through Mrs. E. A. Pierce: Mrs. M.	
Cowell, 5, Miss S. Helmbold, 1, Miss M. Helmbold, 1, ditto for Link, 50c., Miss M. A. Forsman, 1, Mrs. E. A. Pierce, 10	18 50
Through Mrs. S. F. Ashton: Mrs. Horace Pitkin, 10, Mrs. Thos. C. Hand, 5, Mrs. J. B. Vandusen, 5, Miss Vallance, 1, Miss Augusta Shulze, 2, Mrs. A. E. Shulze, 2, Mrs. Joseph S. Keen, 1, ditto for Link, 50c., Miss Bryan, 2, Miss Mary Gilberk, 3, Mrs. Chas. Robbins, 2, Mrs. Ren� Guillou, 2, Mrs. Peter C. Erben, 2, Mrs. Wm. C. Houston, 2, Mrs. S. F. Ashton, 10, Mrs. J. Warner Erwin, 2	51 50
Through Mrs. I. S. Williams, for 1874; Mrs. Marshall Hill, 5, Mrs. Lucy Tingley, 5, Mrs. I. S. Williams, 5, Mrs. Joseph Seaver, 1, ditto for	

Link, 50c., Mrs. Flagg, 2, ditto for Link, 50c., Miss Ralston, for Link, 1, Mrs. Wm. Chapman, 2, Mrs. Dr. Griffith, 1, Mrs. Troth, 1. For 1875, Sunday-school Ch. of the Covenant, 25, Miss Adams, for Link, 50c.	49 50	Evans, 1, Master Sam. S. Richards, 1, Mrs. John R. Whitney, 5, ditto, for Link, 50c., Mrs. Samuel Simes, 5, Mrs. Jos. L. Richards, 5, ditto for Link, 50c., Mrs. J. F. Seldomridge, 1, ditto for Link, 50c., Mrs. Wm. A. Kennedy, 1, Miss Louisa Birch, 1, ditto, for Link, 50c., Mrs. S. P. Johnson, 1, ..	101 00
Through Mrs. P. G. M'Collin: Mrs. P. G. M'Collin, 5	5 00	Through Miss M. A. Longstreth: Julia Wood, 5, ditto, for Link, 50c., R. S. J. Randolph, 5, ditto, for Link, 50c., Emma A. Taylor and relatives, 15, Margaret J. Handy, 5, ditto, for Link, 50c., Alice M. Brown, 5, ditto for Link, 1, Caroline Franciscus, 2, ditto for Link, 50c., Mrs. Benj. Godfrey, 2, ditto for Link, 50c., Mrs. George Bailey, 5, Eliz. R. Bailey, for Link, 50c., Beulah Coates, 5, ditto for Link, 50c., Henrietta W. Pearsall, for Link, 50c., Alice Ashurst, 10, D. Shannon, 1, Eliz. Nicholson, for Bible-reader in Cairo, 10, M. A. Longstreth, for ditto, 10, M. A. Longstreth's pupils, 5.....	90 00
Through Miss M. A. Boardman: Miss Mary Whelen, for Link.....	.50	Through Miss Dillaye: Mrs. E. C. Knowles, 100,	100 00
Through Miss A. M. Peters: Miss A. K. Baker, for 1874 and 1875, 6.....	6 00	From Woman's Home and Foreign Miss. Soc., of Maryville, East Tenn., through Mrs. Charles E. Aaron, 10.....	10 00
Germantown Auxiliary, through Miss E. Clement: Mrs. W. B. Whitney, 5, Mrs. Ed. Butler, 5, Mrs. Downs, 2, Miss Dutilh, 3, Band of the Comforter, 10, Band of Busy Bees, 10. Through Mrs. C. Lehman: Miss C. Graeff, 5, From a friend, 10, The Misses Everley, 3, Mrs. J. Lehman, 2.....	55 00	Six months' interest on Holland Estate	490 00
Through Mrs. A. F. Lex: Mrs. J. M. Brooks, 5, Miss M. M. Kirkpatrick, 20, ditto, for Link, 1, Miss Mary F. Kirkpatrick, 2, ditto, for Link, 50c.....	28 50		
Through Mrs. W. W. Keen, for Links, 1.75	1 75		
Through Mrs. Jos. L. Richards, for support of Louisa Chambro, Bible-reader: Miss Eleanor A. Richards, 35, Mrs. B. Corlies, 10, Mrs. H. Y. Evans, 10, Mrs. H. C. Ford, 8, Mrs. H. R. Hutchins, 7, Mrs. W. W. Campbell, 5, Miss Lilla R. Corlies, 1, Master Isaac Ford, 1, Master Harry Ford, 1, Master Horace Y.			

\$1,079 35

RECEIPTS of the Chicago Branch for February and March, 1875.

"St. James' Church Mission Band," by Miss P. L. Smith.....	20 00	ship of Mrs. C. H. VANDYNE, of Waukegan, Ill.....	11 25
Mrs. A. E. Emerson, Rockford, Ill., for "Dora Bey," in Calcutta.....	100 00	Mrs. Henry King, for half-yearly sup. of child, "Fannie King," in Calcutta.....	30 00
Mrs. Edwin Hunt.....	3 00	Miss P. L. Smith, for Miss Higby, to purchase books....	5 00
Mrs. N. S. Bouton.....	20 00	Sales of Kardoo.....	2 50
Miss R. Avery, Groton, Ct.....	1 00	Mrs. Snow, for Link.....	1 00
Mrs. McBeane.....	2 00	Other Link subscriptions and postage	6 32
Mrs. Prickett.....	1 00		
Mrs. Stager.....	1 00		
Sale of bouquets by little girls.....	1 00		
Mrs. Gunn.....	5 00		
Mrs. Corwith.....	1 00	Less paid Miss Higby for books \$5 00	
A Friend, from Long Island.....	4 00	Expressage on Reports.....	85
Mrs. Henry Gould.....	1 00		5 85
Madame Gould.....	1 00		
Mrs. E. S. Prescott, sent from Germany, to complete Life Member-			

\$211 22

MRS. O. L. AVERY, *Treas.*

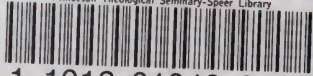
Receipts in Yokohama, Japan, in 1874.

From Mr. J. C. Ballagh, for sup. of child 6 mos.....	\$30 00
" " Geo. Hamilton, of Tokio (or Yedo), for sup. of child 3 mos.....	15 00
" " George C. Rowan, of Chicago, for sup. of child 5 mos.....	25 00

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